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THE RELIGIOUS OUTLOOK

The Church and Religious Education

WILLIAM DOUGLAS MACKENZIE

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COMMITTEE ON THE WAR
AND THE RELIGIOUS OUTLOOK

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FOREWORD

This booklet is one in a series appearing from time to time under the general heading, The Religious Outlook. These publications are being brought out under the direction of the Committee on the War and the Religious Outlook in the hope that they may help to focus attention on some of the larger issues facing the Church after the war.

The Committee on the War and the Religious Outlook was constituted, while the war was still in progress, by the joint action of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches "to consider the state of religion as affected by the war, with special reference to the duty and opportunity of the churches, and to prepare its findings for submission to the churches." Full reports of the Committee will be submitted later in the year. In the meantime the present series of booklets, issued under the auspices of the Committee, is offered as a preliminary endeavor to emphasize certain phases of the task of the Church that particularly challenge its attention at the present hour.

Communications designed for the Committee may be addressed to the Secretary, Rev. Samuel McCrea Cavert, 105 East 22nd Street, New York.

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THE CHURCH AND RELIGIOUS EDUCATION

Education as Essential to the Spread of Christianity

If the Church of Christ is to win the world it must make a program of Christian Education and carry it out over the whole earth. All the higher religions depend in a large measure upon the intellectual element in our nature; they all stimulate the emotional life by the measure of truth which they reveal to the mind and conscience of men. But of only one religion is it true to say that it cannot fulfil itself in the life of human beings without aiming deliberately at universal education. Of Christianity alone can it be said that it addresses itself to the whole personality of every individual. Its full meaning and power cannot be discovered when the individual becomes content with any definite measure either of knowledge or character. Every true Christian habitually looks and presses toward the unmeasured, the infinite, as his goal. Hence the Christian Church must always feel that its end is unattained as long as any people in the world are left ignorant of the fullness of the truth which it proclaims and of the demands which it makes upon the individual conscience, intelligence and will, and upon the national life as a whole.

The Christian religion, by its very nature,

presents a more or less definite view of God and the universe; of man and his history; of duty, its nature and authority. This it does even when it addresses children in a Christian community or the members of a savage tribe. These three elements of the intelligent life are quickened in every human being whenever the Gospel is proclaimed,when its origin and meaning are taught, when its demands are brought to bear upon the human will. It is thus that Christianity stimulates the imagination, the conscience, the intelligence, as well as the emotions and the will of all human beings. The simplest presentation of it to the simplest mind involves at least the beginnings of these rich elements of the highest culture—the Christian view of the universe, of history, of duty, of destiny. Upon these the ripest forms of Christian intelligence and character are developed. They are the bases of all life and experience, of all Christian thought and of all Christian hope.

The task of the Church in the world cannot, therefore, be worthily pictured unless we include its educational work in our picture. The question is not only, How many souls have been saved? We must also ask, What has Christianity made of Christendom? Earnestly we must ask, fearlessly we must answer that second question. And our answer both as to success and failure will reveal the measure in which the Church has conceived of, attended

to, and carried out the task of Christian Education.

The Revelations of the World War

The great historic convulsion which we now speak of as the World War has stimulated human intelligence already over the whole earth to an amazing degree. It has compelled every important institution in the world to consider afresh its own meaning, its own possibilities, its own influence in the almost universal reconstruction of society which proceeds so rapidly before our very eyes. The Church of Christ is involved in this truly sublime, although startling, process of self-criticism and rededication. Significantly enough, Christian men are compelled to engage in this self-criticism most earnestly in those parts of the world where the Church has existed for centuries and where the present situation reveals the extent at once of its failure and of its success.

1. The Power of Education

For our present purpose it must be noted that everywhere in Europe and America thoughtful people are roused to a fresh estimate of the extraordinary meaning and power of the process of education itself. It has been pointed out by Mr. Benjamin Kidd that the world is presented, in the cases of Japan and Germany, with two concrete examples of the enormous

influence which can be exerted in a brief space of time upon the fundamental character, the general policy and, therefore, the immediate history of a whole nation by the instrument of education. In each of these countries during the last fifty years a revolution of character has been wrought by the establishment of the public school system, through which generation after generation of children and young people have passed under the direct dominance of the State. In each of these cases the State has enjoined and secured that the process of teaching from the lowest to the highest grades should be characterized by definite interpretations of the history, character, and policy of its nation. Patriotism has been instilled in terms of the dominant policies of the government of the day. It is not too much to say that the German people have been fundamentally transformed during that period, not merely by the influence of the press, and the legislative policies of the imperial government, not merely by the creation of armies and the establishment of a military organization throughout the whole range of the empire—but also by the process of education which drew the rising generation into deep personal sympathy with the outlook, methods, and aims of that government.

The world has now before it in vivid and astonishing reality the most complete illustration which can be imagined of the power of education when it is unified in spirit, drastic

in method, and persistent in the firmness of its prolonged fulfilment.

2. The Church as Christian Educator

When we come to ask what definite facts are presented to the Church regarding its work in Europe and America considered from the educational point of view, the following facts must be stated:

a. There has arisen—and the world is witness of it—a struggle between the Christian and non-Christian view of the State. It would be untrue to say that the non-Christian view of the State is limited to Bolshevism or any other political movement which is avowedly anti-ecclesiastical. It is true to say that in no country of Christendom have the national government and the industrial, commercial, and social organizations been thoroughly consonant with the Christian spirit—realizing the fundamental ethical principles which are revealed in the Gospel of Jesus Christ. The struggle in which Christendom now finds itself engrossed is a revelation both of the success and of the failure of the Church of Christ to make Europe and America truly Christian, even in their view of national life. The Church has not trained these nations to be Christian.

Success must be asserted in so far as nations have arisen whose avowed purposes in winning the war have been to maintain standards of

national character and policy which were unknown to the ancient world but which it is now insisted must become the adopted ideals of all governments. In so far as these Christian ideals have illuminated the conscience and won the confidence of any great governments of the world, they are evidences of the success of the Church's work in that field.

On the other hand, failure must be confessed in so far as false principles have been openly allowed, defended, and enforced by governments and armies in any part of Christendom. To that extent it must be confessed that where the Church has had no rival religion to contend with, where its witness has been borne among people nominally attached to its system of life, it has thus disastrously failed to enlighten the understanding and conscience, and failed to secure that the Spirit of Christ shall control the policy or will of the governments and the people.

b. It is necessary very briefly to take note of the testimony which comes from all kinds of witnesses among the vast armies engaged in this war as to the capacity of the soldier for noble, moral action and of his general sensitiveness to a religious appeal when it has been made wisely, sincerely, and with a passion of personal conviction. That is to say, wherever men have admired, as all soldiers do, the qualities of courage, loyalty, and kindness, there we have the materials to which the Christian appeal can direct itself with great confidence. That

these impulses constitute religion it is foolish to assert. That they are the very stuff upon which religion employs its powers, out of which the spirit of Christ can make the perfect man, is the true assertion, and one that fills all thoughtful men with an illimitable hope.

c. The most dismal revelation that confronts the Church as the result of its study of the great mass of men assembled in the armies of the world is the extent to which these masses have been found separated from and even ignorant of the Christian faith. The testimony is practically universal that in all the armies there was to be found an appalling range of ignorance concerning the fundamental truths of the Christian religion, concerning the claims of God in Christ upon the allegiance of the individual man, and the meaning and value of those religious habits and practices which strengthen faith, inspire vision, and build up character.*

d. The revelation of the extent of this ignorance of Christianity among inhabitants of Christendom is itself a revelation of the educational task of the Church. That Church has for a thousand years occupied all parts of Europe; it has presided over the whole development of the European populations of North and South America. And this is the result!

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*For a fuller discussion of this subject and the testimony of chaplains thereon, see the comprehensive report of the Committee on the War and the Religious Outlook on the Religious Outlook as Revealed by a Study of Religion in the Army.

Before us is the picture of whole nations where the vast majority of the soldiers reveal their ignorance of the truths of Christianity and their personal separation from its faith. In many of these countries at this hour we are presented with a spectacle of millions of men and women engaged in wildly striving for a new social order in a manner which reveals how little they are directed by the spirit of Christ. Their minds seem to be too often indifferent to that view of God and the universe which springs from the Gospel of Christ. It is true and right to say that these modern uprisings of the workers and the peasants, these claims made for justice and liberty, for the "square deal" and the merciful spirit are indeed to some extent the products of Christianity. In no part of the world and in no period of history which has been uninfluenced by the Church, can such movements or such a claim be considered as possible. And yet the very movements which are the offspring of the Christian spirit are carried on in ignorance of the Christian truth and its claims. The establishment of one set of Christian ideals is made and fought for in defiance of another section of the moral system that we call Christian. It is a distracted world. Christian principles are appealed to and promoted by an unchristian spirit and by unchristian methods; and that, on continents where for hundreds of years the Church of Christ has had no religious rival;

where the governments have, as a rule, given full opportunity to the Church to exercise all its ministries and especially that sublime ministry with which we are here concerned—the ministry of Christian education.

Thus the educational task of the Church is presented to our minds in a world where its failure, in spite of a certain large measure of success, must be confessed with great humility. The hour has struck for a fearless and complete study of the whole situation. The Church must conceive more thoroughly and completely than it has ever done the work of religious education. It must investigate the breadth and depth of this work. It must discover and frankly describe the causes of its failure in the past. It must concentrate attention with a new and noble passion upon this work for the future.

The Teaching Function of the Church

From our preceding considerations it is clear that a gigantic effort must be made by all leaders of all Churches to re-survey the work of the Church in the light of that long experience which has come to a great crisis in this supreme hour of the world's history. The Church must deliberately set itself to conceive afresh its position and meaning as it confronts the rise of international civilization. The very fact that all nations are, as we hope, being drawn into a

permanent alliance is a challenge to the Church of Christ. With a new sense of urgency it must study its position and its responsibility both to God and to men in the presence of a world becoming unified.

At its rise the Church found itself inevitably and naturally confronted with the work of evangelizing adults. Into every new country which it enters this appears still as its first mode of operation. And even in those countries which we include under the name of Christendom, where vast masses of mature men and women live outside the range of conscious fellowship with God, direct evangelism in every form is necessary. The Church will never cease to feel its anxious responsibility for the winning of grown men and women to the faith of Jesus Christ. But wherever a Christian community begins to be formed and wherever a national life confronts it, where no other religion than the Christian religion is nominally in force, the Church must face as its fundamental work the making of the Gospel effective upon the character and lives of human beings by means of what we call the educational process. This process must be studied in relation to the child, the youth, and the adult. In each of these stages it must be studied in relation to the family and the wider social environment of the individual. It must be studied also in relation not merely to the general civic spirit and character and the personal religious life of

the individual, but in relation also to the needs of the Church itself as a mighty organization which can only do its work throughout the world by means of highly trained leaders in every form of Church work. It is only when we conceive of the Church's work in this complete way that the vision arises before us of a process by which the world shall be literally soaked in Christianity; a world in which Christian truth and the might of the Christian spirit shall be brought to pervade the entire life of the entire world of men.

1. The Persons to Be Instructed

a. We must naturally begin with the education of the children, for in the ultimate ideal of the Church's influence in the world, evangelism will always be carried on by the winning of the child heart and mind and will to the love and faith and service of Christ. The question before the Church is how, as its influence spreads through the world, this truly sublime work is to be carried on. If we look over the field of Christendom, we shall find that there are three main types of ideal and of operation in respect to this range of work.

(1) There are certain countries where religious instruction is universal and compulsory in the public school system. The State assumes that its children must be brought up in the Christian faith and assumes also that those who are appointed by the State to carry on

the general work of education are qualified to carry on religious instruction, without any test being applied by the Church itself as to their personal qualifications for this work. Perhaps Germany may be named as the country where this conception has survived and been enforced most consistently, under both the Roman Catholic and the evangelical systems.

(2) In countries where the State assumes no responsibility for the religious instruction of children, special schools have been created by various Christian denominations in which the general education of the child is carried on under the supervision of the Church or of groups of Christian people. These special Church schools receive their illustration from many private schools in Europe which are of this type, and in what we call the parochial schools of the United States.

(3) Where, as in this country and in France, the public school system, extending from the primary department even to the State University, has been divorced completely from religious education, efforts have been made of many different kinds, and on the whole with very indifferent success, to provide for the Christian education of the children and young men and women by means of special institutions. These include the Sunday schools of the Church, the Y. M. C. A. and Y. W. C. A. work in the cities and colleges, the biblical chairs attached to many institutions of higher learning. In

these cases the effort has arisen from sincerity and it is often carried on with great devotion. But it has not succeeded in reaching that measure of power which is necessary for the thorough Christian education of the children and youth of the land.

It must not be forgotten that the Church, especially in modern times, has attached very great importance to the function of the home in the matter of religious education of the children. Where parents are themselves educated, pious, and faithful, their manner of life, their example in the personal use of the Bible and of Christian literature, their efforts to guide and stimulate the interest of their children in the work of the Church and the Sunday school must be reckoned among the greatest educational forces of the Christian religion. Far more remains to be done, however, in arousing and instructing parents as to the manner in which their unique influence must be exercised.

b. It is one of the most common complaints made by those interested in religious education that while it is comparatively easy to gather the large majority of the younger children of the land for work in the Sunday schools, it is increasingly difficult to retain them during the stages of adolescence and young manhood and womanhood. At these stages of their development the young people tend to pass beyond the reach of religious education. Consequently, the knowledge and impressions received when

they were children fade away. Misunderstandings and prejudice occupy their minds and an appalling proportion of them become separated in interest from the Christian faith.

Manifestly, the Church will never be able to saturate national life with Christian principles, and bring an entire people into living fellowship with God so long as this drift of the boys and girls away from the educational influence of the Church continues unchecked.

It is a very wide field over which the Church must work in its effort to reach the youth. Many agencies are already being employed for this purpose, among which we may name, for example, the Y. M. C. A. and the Y. W. C. A., the Student Volunteer Movement, the Missionary Education Movement, the Y. P. S. C. E. and other young people's organizations of a religious character.

It is at this stage that the modern development of secular education must be very closely studied by the Church in its bearing upon the educational work of the Church itself. For the tendency at present among the leading nations is to carry an authoritative note in secular education further than has been the custom in the past, and thus to inculcate a secular spirit. In England the new education act proposes practically to compel attendance at school even after children have gone into business life. Continuation schools will deal with them until they are eighteen years of age.

The process of secular education thus promises to occupy the time and strength, the interest and confidence of young people to the utmost limit. It proposes to arouse and concentrate their attention upon the subjects with which they are severally concerned. When those of them who are going on to an advanced education reach college and university or technical school, they again find a situation where their interest and attention are fastened upon secular and professional subjects. Nowhere do they find that the religious point of view is deliberately dealt with or seriously placed in their life by the authority which they recognize as supreme, namely, the authority of the State and the general society. Nowhere is any pressure brought to bear upon them by the State and society to consider that the study of the religious life has any relation to their general intellectual preparation for personal careers. Nowhere is the authority of the Christian faith, the urgency of the spiritual life, the bearing of religion upon citizenship, brought home to them by the government before whose authority all citizens bow.

The Church appears as a rival claimant or even as an intruder upon a system of life which the State considers as complete in itself. It comes to the minds of the young people of Christendom, who are being trained in the manner above described, as a mere *addendum*. Its message is a sentimental affair which has no re-

lation to the matter of fact problems, duties, ambitions, and prospects with which the whole pressure of general education makes them so deeply concerned.

It is a natural result of this that an enormous number of young men and women of all grades of society confront the problems of industry and consider the reconstruction of society, without any recognition of the spiritual life of man, without giving any place to religion or the voice of the Spirit of God. An increasing hostility is to be found in an increasing range of educated human life toward any attempt which is made to interpret the industrial and political problems of the day in terms of the will of God as revealed in Christ.

But the Church fails, Christianity has passed away from the life of man, unless by some means the educational process can be so filled with Christian truth that the situation above described shall be corrected, and man's earthly life and secular problems be interpreted and solved in the light of his spiritual nature and on the basis of his relations to God.

c. It has been recently pointed out that the Church has failed to conceive of its work among adults as involving the continuous exercise of the intellectual life upon Christian truth and duty. It is amazing to discover that the work of the Church is done in so haphazard a manner that the citizens are left to discuss and decide the great problems of the Christian life without

systematic instruction from those who are appointed to be the teachers of the Church. Too often the attempts to give that instruction are characterized by shallow thinking, unmethodical discussions, haphazard and sentimental appeals rather than by the steady illuminating of the mind. It has been often complained of, and with justice, that a great deal of the preaching of today does not meet the minds of men in such a manner that those who are trained in the modern world find themselves intelligently instructed and inspired. The work of Christianizing the world involves not merely the continuous and successful bringing of the children into the Christian life and the successful instruction of the young people in Christian truth and its application, but also the continuous stimulation of the intelligent life of the grown men and women in relation to the Christian ideal.

2. The Materials of Religious Education

A complete survey of the educational task of the Church would involve necessarily an account of the various subjects or fields with which such instruction must be concerned. In brief, its aim must be so to teach Christianity that the world of human beings shall believe it and live by it. It is true that this cannot be done without the work of the Spirit of God. But that is what He is for. His presence and power are guaranteed wherever that aim is

pursued with relentless vigor and pure intent and methods of true wisdom. Christianity is a way of living with God and our fellowmen which has been realized, described, and made possible by Jesus Christ. It can be taught rightly only when it is so taught that men see in it the very will of God concerning the character and destiny of humankind. It must be presented as the one interpretation of the meaning of life which has the authority of God Himself, the Creator and Lord of our world and our existence.

This teaching must be adapted to every grade of intelligence, and made convincing to the honest heart and the ripest mind. It is a view of the world, a range of experience, a system of life, a picture of the destiny of man which can win the world only if it is presented steadily by a community of people who live by it. Their character, intelligence, and spirit, their way of living as well as their words, must be able to convince the conscience and assure the minds of all that here, in Christianity, God is at work to fulfil His purpose in the creation and redemption of the race.

When the Christian community sets itself in this spirit and with passionate conviction to educate the world, its work will have to be conceived in the broadest and most powerful manner. Christianity cannot be taught without the study of its Holy Scriptures. Of that so much has been written that we need not enlarge on it here.

Christianity cannot be taught, even to young children, without a description of the nature, formation, and history of the Church, as the organization of the Christian community. The difficulties here are immense. But many of them will disappear when the various sections of the Church set themselves to do this work together. It is a great defect of Christian education in America that it limits itself almost exclusively to the Bible. The young mind is left to make for itself living connection between the Bible and the organized life of today in Church and State, with disastrous results.

Christianity cannot be taught, even to young children, without presenting a certain view of the universe. It is a view which is incompatible with certain other theories. To speak of God at all is to antagonize atheism and agnosticism. To speak of Christ at all is to speak of the eternal life and to inculcate views of human nature in its moral and spiritual structure, against which various hostile philosophies dash their intermittent waves. In the later years of youth this involves a deliberate dealing with the "evidences of Christianity" and with the fundamental truths of the Gospel, over against the current forms of antagonism.

Christianity cannot be taught, even to young children, without throwing the light of God's will upon the field of practical life. The conscience has to be enlightened, the will to be determined, the emotions to be stirred by the

authoritative announcement of the laws of God and the infusion of the Spirit of Christ, in the directing of conduct and the molding of those ideals of personal life which constitute the Christian character.

Christianity cannot be taught to young men and women without describing to them the obligations which are laid upon them as members at once of the State, which claims from them a noble citizenship, and of the Church, which claims their devotion to the spread and the upbuilding of the Kingdom of God. As members of the State they need to learn how deeply the ethical principles of the Gospel should penetrate the social institutions and the political, industrial, and commercial life of mankind. As members of the Church they should learn how deeply their confession of Christ and union with His community pledges them, not simply to its support as an organization, but to the constant and fearless exercise of its moral ideas and principles, its brotherly love and self-sacrifice in all the relations of life.

Thus largely conceived the educational work of the Church challenges us at once by its magnificence of scope, its sacredness of meaning, its immeasurable power over the history of man.

3. Religious Education as a Profession

It is manifest that the educational work of the Church must include the training of men

and women for all the operations of the Church as a national and world organization. In our day we conceive of the ministry of Christ as being carried on in multiplied forms. Everywhere the ultimate aim of all Christian ministers is the same—on the one hand to bring men and women into real and ever fuller fellowship with God in Jesus Christ, and on the other to render helpful service to every form of human affliction, and to the building up of a Christian civilization. But each form of Christian service deals with a specific method for pursuing and realizing those ends. The more complex these methods become, and the more varied the operations of the Church in projecting the spirit of Christ into the mind, heart, and life of the world, the greater is the call for the professional training of expert workers. Here again the Church has as yet poorly conceived of its task both as to the ideal and as to the method of its fulfilment. Today, in a new world arising before our eyes, professional and technical efficiency is the first cry that strikes upon our ear in literally every form of discussion and every organized movement which are concerned with the temporal interests of men. The Church must not lose its glorious heritage and fail of its divine task by neglect of this fundamental ideal. Here, if anywhere, it must give itself to a deeper consideration of its responsibility and opportunity. We need a world filled with men and women who are working

in every department of Church operation as those who are thoroughly trained for their office and are filled with the spirit of its particular meaning and value.

This applies of course to the training of the ordained minister, but no less truly does it apply to the training for every other kind of Christian service which the complex life of the world draws forth from the heart of the Church.

The Present State of Religious Education in America

In an appendix is printed a partial and unclassified list of the institutions which are connected directly or indirectly with the field of religious education in the United States of America. A thorough survey of the field, methods, and educational standards of all these agencies ought to be undertaken immediately by an independent and competent body of men and women. Here we can only in brief manner indicate the work which such a commission would have to undertake.*

In the first place, we need a careful classification of these institutions in order that we may see what fields have been entered upon and

*A special sub-committee has been appointed by the Committee on the War and the Religious Outlook to make a more comprehensive study of the educational task of the Churches. It is now preparing a report on the Teaching Work of the Church in the Light of the Present Situation.

what fields are being neglected. Two main divisions would evidently come before us. First, those agencies which deal with general religious education for its own sake. Second, those agencies which have been created to carry on the training of the various classes of Christian workers at home or abroad. Such a division of the field would open up in this way:

General Education. This must comprise all the work done in the name of the Church and its boards, by the Sunday schools, and the denominational schools and colleges. It is stimulated and superintended by (1) the strictly denominational agencies and (2) inter-denominational agencies such as the International Sunday School Association, the American Sunday School Union, the Missionary Education Movement, the Student Volunteer Movement, and others.

Professional Education. This field will include all those church agencies and institutions which are engaged in the specific work of training young men and women for the various forms of ministry in the modern Church. These have been multiplied with great rapidity during the last thirty years. Here, too, we must distinguish. First, there are the strictly denominational institutions. These include the majority of theological seminaries and a considerable number of so-called "training schools" for lay service. Next, there are the interdenominational agencies, comprising many theo-

logical seminaries, the colleges of the Young Men's and Young Women's Christian Associations, the Board of Missionary Preparation, and others.

In a class by itself deserves to be placed the Religious Education Association, which has done so much by its annual conventions and its magazine to promote higher ideals of religious education, to bring together the leaders in that work for consultation and inspiration, and to quicken the production of valuable literature on the subject.

It is evident that in addition to a mere enumeration and classification of the educational activities of American churches we need a thorough study of their aims and standards. Only in this way can we hope to see both what ought to be done and how best it can be done. Anyone familiar with even a part of the field must be filled with hope, because so much is being attempted, because so many zealous and able men and women have given their lives to this vital cause. But there can be no doubt that the work as a whole, conceived of as the effort of the Church in America to educate all Americans for the Christian life is woefully inadequate. Some of the work is extremely poor from the educational point of view. Some of it lacks spiritual fervor, without which it cannot win the heart of the world.

If anyone looks upon the work of religious

education in America as *one* work, done in the name of one faith to produce one total result in America, the present agencies must appear almost ludicrously inadequate. Taken as a whole, they lack coordination and pursue their various ways with little help from each other. No one looking at the whole thing would conceive it as a united, living, powerful, deliberately planned process. There must be most serious effort to secure coordination and cooperation. The common vision of the whole must inspire each part. Each part must be brought to the test of adequate standards, both intellectual and spiritual, if the Church of Christ is, by the deep vital process of education, to fill America with the truth and fervor of the Gospel and faith which we call Christian.

Religious Education as the Fountain Head of History

We have attempted in the preceding pages to describe the position of the Church as an educational institution in the presence of the immeasureable changes which are being wrought throughout the world today.

Let us briefly review the situation from the point of view of the State and of the Church respectively.

1. As to the State

The whole world, so far as it is civilized in any

real measure, is confronted, as never before in its history, by the fact that the process of education is the only one which deals with the history of man *at its fountain heads*. The creation of history must henceforth be found in that work of training each rising generation for the great task of life. In a world where a human career cannot be achieved without a large amount of real knowledge, that knowledge must be effectively conveyed to every child.

This fact has now been seized with great vigor by all the well-established governments of the world. They recognize two fundamental features in the modern situation. First is this, that the whole fabric of modern civilization can only be sustained by an educated people. Not only must the leaders be trained, more elaborately and thoroughly than ever, each for his special task of importance, but the humblest worker must have at least the elements of education. The second is this, that the very nature of a democratic government rests not merely on the will but on the intelligence of the governed. Only an *intelligent* consent can establish a true authority. But intelligence means change; and hence there is much agitation and there will be great industrial and social transformations among the best educated nations. Exactly there, however, is to be found the least chance of sweeping anarchy and bloody revolution. For education makes for the continuity as well as the

efficiency of national governments and social institutions. Every one of the leading nations is therefore committed to the great cause of universal education. It must be made more thorough and it must be prolonged, not merely that every boy and girl may have the opportunity for complete development, but that each nation may have the fuller ability to take its place in the commerce and industry of the world, and that each government may rest on the secure foundation of an intelligent people.

It appears further to be settled in most countries that the State education shall be purely secular. This arises from two fears; first, that of discrimination among the warring sections of the Christian Church, which popular opinion will not allow; second, that of submitting the development of knowledge to those restraints of the ecclesiastical mind which in past ages have proved themselves too often to be narrow and disastrous to the progress of science.

Nevertheless, most great statesmen are aware that education molds character and that a purely secular education must and will result in the production only of an earthly-minded generation whose ideals consist of the passionate will to "get on," and whose conception of getting on is instilled only by the prospect of individual success in those careers for which they have been trained. But moral idealism, that which infuses generosity and sacrifice,

truthfulness and love into the heart of the child and thus into the soul of a generation, cannot be taught without religion. If we are being trained only to "get on" in the world, and to help our country to "get on" in competition with others, how can we be trained also to live for others and to aim at the brotherhood of man?

2. As to the Church.

The two great agencies of education stand today, as never before, face to face, the State and the Church of Christ. Neither can do its work without the other, and yet they appear as rivals. No secular education can raise up a nation of moral and spiritual men and women, and no church could be expected to assume the responsibility for carrying on the full, fearless development of secular knowledge. That, at least, is the general opinion prevailing among the leaders of the leading nations of the world. The supreme purpose of the Church must be conceived as that of saturating the mind and heart of humanity with the truth of God as that is revealed for the perfecting of the race in all its life, character, and development through the faith and spirit of Jesus Christ.

In pursuit of this ideal the Church has hitherto considered its educational work as being in a manner subordinate to its other two great tasks of evangelizing adults and of influencing public national movements. As to the first, it has been far too content with the event which

we call conversion and with the formal reception of converts into the membership of the Christian community, when its dealing with them ceased to be effective. The Church has further, especially since the days when it became recognized as the religion of the Roman Empire, set itself to deal with processes of national life and legislation directly. It has sought to correct evils by governmental legislation and by the power of the secular executive government. It has sought political power for its own spiritual ends.

It is no exaggeration to say that too many, even among the Christian leaders of the Church, for fifteen hundred years, have conceived of these two forms of Church work as adequate, as if the direction of history and the formation of the ultimate spiritual character of the race could be secured by evangelism thus definitely conceived, and by direct influence upon the processes of governmental legislation and administration. By these two operations it has been hoped both to save souls and to leaven the whole mass of humanity with the spirit of Jesus Christ.

In the modern world there has been a gradual awakening of the minds of Christian leaders to the fact that the two great methods just described can be wisely and effectively carried out and the supreme purpose of Christianity achieved only by grasping thoroughly the educational task. And the crux of the whole

situation lies in the fact that religious education must be carried on, somehow, in the situation created by the establishment of universal secular education by the dominating, or even the domineering, authority of the State.

At present, the Church, as we have already pointed out, is attempting to fulfil its educational task in two ways: by the creation of Church schools, including even colleges and universities; and by the introduction, under special auspices and by extra-academic agencies, of religious instruction in those centers of higher education where religious instruction is excluded by the law of the State. The former method suffers from the fact that church institutions are apt to lack the prestige as well as the financial resources of the State institutions. And in America we have singular examples, under the pressure of that fact, of non-state colleges and universities gradually abandoning the effort to make religious studies compulsory or to create that atmosphere of religious faith and devotion in which alone a religious education can be truly powerful.

It is the absence of just such an atmosphere which makes the other method of work so hard and the results as yet so meager. For religious education can never be fully real as long as it appears as an *extra*, a mere addendum to a system which is already conceived of as complete for all the purposes of life by the teachers of a school or the directors of a univer-

sity. Religion so taught must inevitably appear to the mass of the students, as it appears to the authorities themselves, as the intrusion of an alien element, the challenge of a foreigner.

The ideal could only be reached if a system were established where, amid perfect freedom of intellectual development, the perfect authority of the Christian faith were constantly and genuinely recognized, where the minds and hearts of the students were kept open always to the joint appeals of thorough training for a definite career and thorough dedication to the will of God—in fact, to the glorious vision of the Kingdom of Heaven upon earth.

It is to the solution of this problem that the Church of Christ is called, by that voice of God which speaks so loudly and clearly in the history of the present great hour. No longer can the task of education be treated easily and as an aside. That process underlies all other efforts that can be conceived of and undertaken in the lifting of the human race Godwards and the bringing in of His Kingdom among the united nations of the earth. Evangelism, whether among children or adults, cannot be carried on without it. The vast work of the Church cannot be sustained in a manner to meet the modern emergencies without a deeper and fuller training of the thousands of young men and women who are annually entering upon its various ministries at home and abroad.

In these days when the various sections of

the Church of Christ in America feel that it is possible to raise many millions of dollars for the promotion of the various forms of Christian work throughout the world, the insight and statesmanship of our leaders will be tested by the emphasis which they put upon the several departments of Christian service. For many of us a supreme test of that insight and statesmanship will be found in the place which is given to the vast field of Christian education which has been described in these pages. To ignore this will be a disaster of an immeasureable kind. The very greatness of the increase in every other form of service calls for a deeper and wider attention to this particular phase of the Church's work. Indeed, as we have repeatedly shown, no other kind of Christian work can exercise its true influence if it is carried on without attention to the educational aspect of the Church's responsibility and mission to mankind. The Church must give its genius, its statesmanship, its divine vigor and courage, as well as its prayers and its money, to this supreme task.

APPENDIX

Agencies in America for the Promotion of Religious Education by the Protestant Churches

(The following list is unclassified and probably incomplete.)

American Sunday School Union

International Sunday School Association

International Sunday School Lesson Committee

World's Sunday School Association

The Sunday School Boards or Committees of the Various Denominations

The Sunday School Council

The Missionary Education Movement

Young People's Societies (Christian Endeavor, Epworth League, etc.)

The Boards of Education of the Various Denominations

The Council of Church Boards of Education

Home Missions Council

Candidates' Committees of the Boards of Foreign Missions

The Foreign Missions Conference of North America

Women's Boards of Missions (Home and Foreign)

Interchurch World Movement
Young Men's Christian Association
Young Women's Christian Association
Theological Seminaries Association
Religious Education Association
Board of Missionary Preparation
National Education Association
The Student Volunteer Movement
The Federal Council of the Churches of Christ in America
The Boy Scouts of America
The Woodcraft League
The Girl Scouts
The Campfire Girls
The Playground and Recreation Association of America
Denominational Colleges (where religious "atmosphere" and direct religious instruction are prominent)
Colleges and Universities where
(1) Departments of Biblical Literature or Religious Education are established
(2) The College Y. M. C. A. is encouraged to do educational work